

BX5967
.B8
c.2



THE
FIRST NEGRO PRIEST
ON SOUTHERN SOIL.
BRAGG.



The Library
of the
University of North Carolina



5967

**THE LIBRARY OF THE
UNIVERSITY OF
NORTH CAROLINA**



**ENDOWED BY THE
DIALECTIC AND PHILANTHROPIC
SOCIETIES**

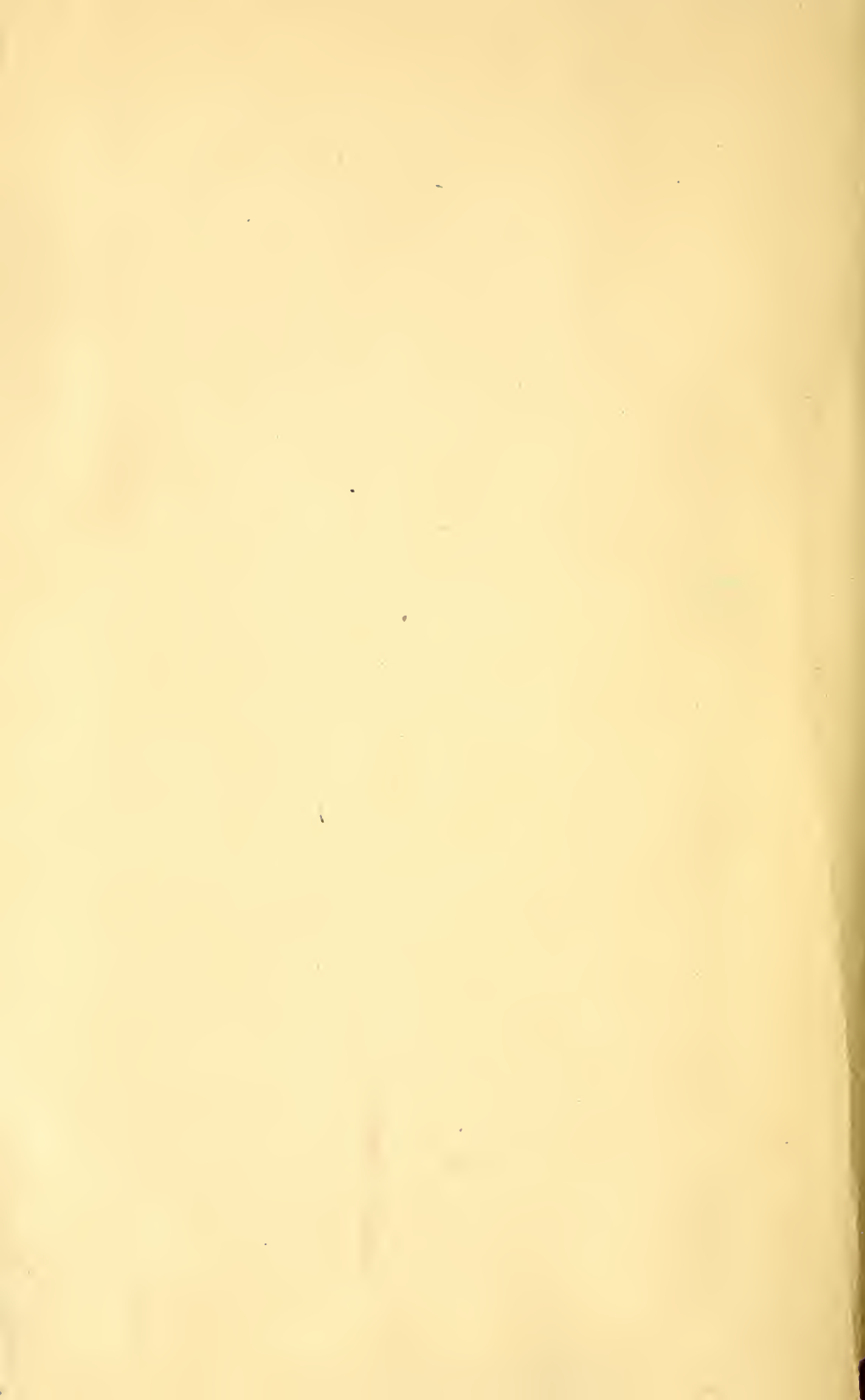
BX5967
.B8
c.2

UNIVERSITY OF N.C. AT CHAPEL HILL

10001957866

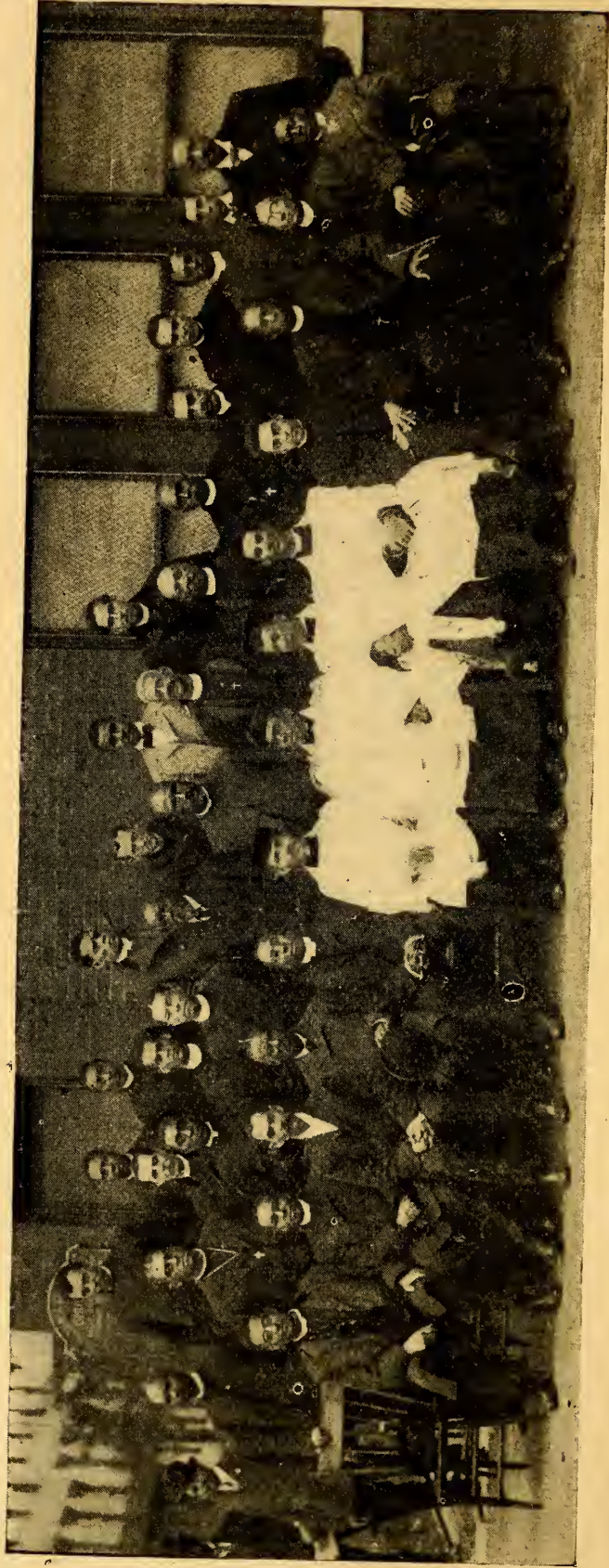
This book is due at the LOUIS R. WILSON LIBRARY on the last date stamped under "Date Due." If not on hold it may be renewed by bringing it to the library.

[illegible]





Digitized by the Internet Archive
in 2012 with funding from
University of North Carolina at Chapel Hill



Conference of Church Workers (1906) at St. James' Church, Baltimore.

THE
FIRST NEGRO PRIEST
ON SOUTHERN
SOIL,

—: BY THE :—

Rev. George F. Bragg.D.D.,

Rector of St. James First African Church

Baltimore, Md., and Editor of the

Church ADVOCATE,

THE CHURCH ADVOCATE PRINT,
BALTIMORE, 1909.

Bx 5967
B8
C.2

H.Q.

COPYRIGHTED 1909 BY GEORGE F. BRAGG JR.

35
2
0
9
2
0
3

THIS VOLUME
IS
LOVINGLY DEDICATED
TO THE BELOVED
MOTHER AND WIFE OF THE AUTHOR,
WHO,
MORE THAN ANY OTHER HUMAN AGENCY,
ARE RESPONSIBLE
FOR THE GOOD RESULTS
OF HIS MINISTRY.

306903



Rev. George F. Bragg, D. D., the present Pastor
of St. James' Church, Baltimore, Md.

INTRODUCTION.

Some of us believe that God's Church was ordained and sent in order that it might build up in men such a character as would enable them to be good citizens. Every man holding such opinion must be anxious that the colored people in this country should have every possible help that the Church can give them in their courageous efforts to learn how to meet their obligations as American citizens.

That a very large proportion of this population appreciates its responsibility, has a good ambition to be found worthy and has wrought mightily towards its performance is showed to the satisfaction of the most sceptical by the census reports without reference to any other. That these have been handicapped in a way that makes those reports tell a tale that is simply heroic is equally patent to anyone disposed to give honor where honor is due.

It were a truism to say that the chief difficulty confronting the colored citizens of the United States in their struggle to make good their own standing and that of their children is that, in spite of all, men continue to hold them as a race responsible for the misdeeds of individuals, and this not because of any ill will against them in the community at large, but because there is so large a proportion of colored people who without regard to the righteousness of causes make common cause with their fellows, even to the point of shielding the lawless and evil liver. This may be readily understood and in a sense pitied, but as long as it lasts will impose a heavy load on those colored people who deserve the respect of all men because they are self-respecting.

This alone would make a weight almost too heavy to be borne, but it is increased many fold for the colored man who is trying to make good by the burden that must be carried by the colored people because of the nation's wickedness in the manner of their liberation. When they were cast off to shift for themselves and to become a prey for any who were despicable enough to avail of their helplessness, those who were competent to assume and hold their position as citizens were lost in the multitude of those who had not been in America long enough to become civilized or to comprehend the meaning of citizenship. Under such circumstances the difficulty attending the career of any colored man, however worthy or competent, were all but insuperable, and it is to their enduring honor that in spite of all great numbers have won for themselves and have kept the respect and confidence of the communities in which they live.

The story of St. James' Church in Baltimore, so graphically told now by the Reverend Dr. Bragg, is a striking illustration of the odds against which our colored fellow citizens have had to contend in winning their way to a firm standing place. On this account alone it would be well worth the attention of any American, but its interest is enhanced when we remember that the struggle described here has been, and even now is, being repeated in many places with equally good hope of success, to the lasting honor of the people who can labor so bravely and wait so patiently for their reward.

In view of a record like this, is it not possible that the American Church might do well to leave off talking about "the problem of the colored people," as though this were a question outside the category of the work entrusted to the Church? Such a phrase is apt to mis-

lead and to cause men to forget that the only problem here, as elsewhere, is how to make God's people able to realize practically the high privilege of helping their brethren up to a safe standing ground. The difficulties to be confronted here, as elsewhere, are simply those to be expected if one would help another who only dimly discerns the blessing sought for him.

If men are tempted to be discouraged—nor need any question that the way is long and needs patience—it ought to be enough for them to recall the truly notable things that have been accomplished almost unaided by those colored people whose fathers when freedom was given them had been in contact with civilization long enough to make them able to understand the responsibilities as well as the privileges that liberty brings.

For many the way must be long before they can learn what their citizenship means, and they must learn not in conditions likely to make their struggle easier, but while they contend against every form of vice our civilization has brought into being. Surely in such a case God's Church at least may be patient and ready to help men fighting for more than life. And when the odds seem enough to discourage those trying to help, as well as those in the struggle, stories like this of St. James', Baltimore, will hearten both alike.

Dr. Bragg is to be thanked for his work.

A. S. LLOYD.



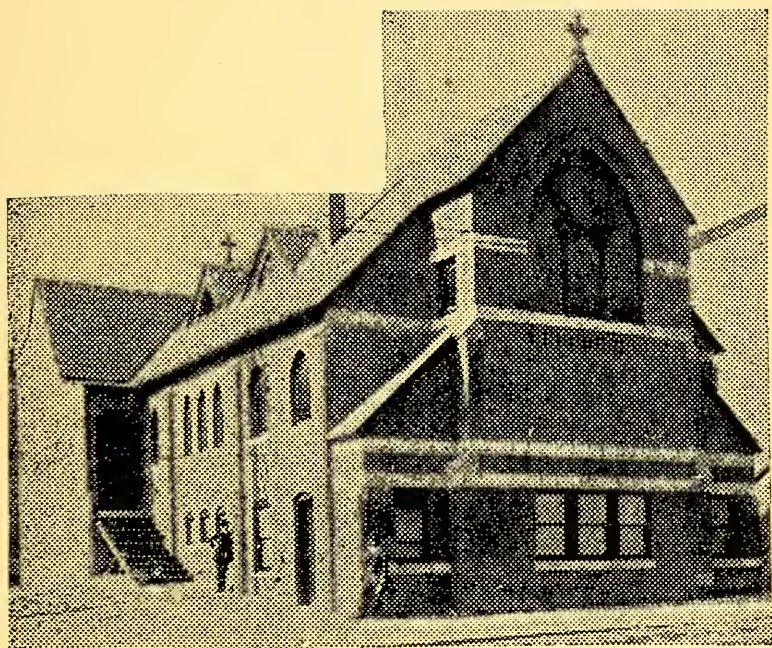
Old St. James' Church (1826).

A Negro Priest in the Land of Bondage.

As the years come and go, and as the Episcopal Church is more and more extended among the descendants of the African race, there will be an increasing desire to go back and trace the origin of organized work among the Colored People, in the United States of America. While, from the very first, the religious interests of the Colored People were cared for in the regular parochial administrations, wherein the babes of Negro people were duly baptized, and those who had come to a competent age presented to the Bishop for Confirmation, yet, it is with respect to the organization of Colored People into parishes and missions of their own with which we are chiefly concerned. For reasons which are self-evident to all acquainted with the political history of the country, up to the period of the Civil War, it was hardly possible to organize Colored parishes in any of the territory south of Mason and Dixon's line. As a matter of fact, there was only one Negro church thus organized on Southern soil previous to the Civil War. Hence as the first of its kind ever organized in connection with the Protestant Episcopal Church, "the Mother Church" among Negroes, its history is so much the more interesting and of peculiar value to Afro-American Churchmen, everywhere. This Church was St. James' First African Protestant Episcopal Church in Baltimore, Md. It is most interesting to note that the very first African Episcopal Church, in America, was organized in the City of Philadelphia, in 1793, by a company of Negroes who had hitherto composed "The Free African Society," and

the first Negro to become a priest in the American Church was Absalom Jones, the first pastor of this same Church, who was ordained a deacon in St. Thomas' Church, an edifice in which he was largely instrumental in erecting, by Bishop White, first Bishop of Pennsylvania, and likewise first presiding Bishop of the American Church. In the providence of God, in this very same Church building of St. Thomas, the very next ordination which took place, Bishop White officiating, was that of William Levington, the founder and first rector of St. James' Church, Baltimore, Md.

Thus, Mr. Levington was the first Negro missionary who dared to cross over into slaveholding territory, and, under the protection of Almighty God, in the midst of the auction block and the slave pen, open a free school for Negro children, and establish St. James' First African Church for the benefit of both slave and free persons of color. Shortly after his ordination by Bishop White he came to the City of Baltimore and surveyed the field. He returned to Philadelphia, and after remaining there for a few weeks he came back to Baltimore to begin his labors. He came under his own auspices. There was no Missionary Society at his back. He had no salary pledged him; he was content to receive only his board. He was truly a pioneer missionary, minded to endure hardness as a good soldier of Jesus Christ. He at once procured an "upper room" on the corner of Marion and Park streets, where he conducted a day school, and held religious worship on Sundays. This was in June, 1824, and in this room the infant St. James' Church remained until on the 31st day of March, 1827, the congregation worshipped under their own vine and fig tree at the corner of North and Saratoga streets. The corner stone of this first Negro Church erected



St. James' Church, Baltimore, Md.

on Southern soil was laid on the 10th of October, 1826. Its consecration took place by Bishop Kemp, on Sunday, March 31, 1827.

It was a memorable day in the annals of the Church in America, for it not only told of the erection and occupancy of the first Negro Church "in the land of bondage," but it proclaimed to all the world that this first victory had been successfully achieved by a Negro himself, in the midst of most formidable obstacles. Thus, it was a Negro himself who struck the first ecclesiastical blow for the elevation in Christian nurture of his own brethren. The Rev. Dr. Henshaw, then rector of St. Peter's, Baltimore, but afterwards the first Bishop of Rhode Island, preached the consecration sermon. His text was Gen. xxiii, 17: "This is none other but the House of God, and this is the gate of Heaven." In the year 1829 the Church was duly incorporated under the laws of Maryland. The names of the first vestrymen elected are as follows: William Levington, Thomas H. Rose, William Warrick, Philip Myers, Levin Brown, Henry Davis, Peter Dennis, Henry Johnson. One article in the constitution adopted declares: "This Church shall ever be numbered with the Protestant Episcopal Church in the United States." Another article of the same constitution also declares: "We ordain and decree, that none among us, but men who are Africans, or the descendants of the race, can elect or be elected into any office among us." For the most part the money to pay for the erection of the Church was collected by Mr. Levington himself. To this end, he made some three or four visits to the North and East. Dr. Wyatt, rector of St. Paul's Church; Dr. Henshaw, rector of St. Peter's Church, and Dr. Johns, of Christ Congregation, as well as many reputable white laymen of Bal-

timore, rendered warm and hearty assistance to the work. The struggles and difficulties were very great, in view of the general conditions of that period, and the illiteracy of the race. Bishop Kemp, in making record of the consecration of the Church, says: "On the 31st of the same month (March, 1827) I consecrated to the service of Almighty God, a very neat Church in the City of Baltimore, for the use of the people of color under the ministry of the Rev. Mr. Levington. Morning Prayer was read by the Rev. Dr. Wyatt, and the sermon preached by the Rev. Mr. Henshaw. The congregation was large and devout, the responses were well made and the chanting and singing quite delightful." It never fell to the lot of Bishop Kemp to conduct the first Confirmation in this Church. In the fall of the same year (1827) Bishop Kemp visited Philadelphia to take part in the consecration of Bishop Onderdonk, assistant Bishop of that diocese. In those days, before railroads, the trip to and from Philadelphia was made by way of a stage coach, and on his return from Philadelphia, from the consecration of Bishop Onderdonk, there was an up-set of the stage and the Bishop received injuries from which he died. During the year following, Bishop Onderdonk made a number of Episcopal visitations in Maryland; and thus it happened that the new assistant Bishop of Pennsylvania held the first Confirmation service in the first Negro Church, on Southern soil, the candidates being presented by a Negro priest. The date of this service was December 12, 1828, and thirteen persons received the holy rite.

Aggravating the many natural difficulties in the way of the extension and growth of this Negro congregation, there was a peculiar one from within which gave much serious trouble,

and which was destined to harass and vex continually the peace and life of the little band. And this same difficulty has existed from the very beginning of the work until comparatively recent years, and the past struggles and hardships of the work should be interpreted in the light of this disturbing element. To state it nakedly and plainly, it was a "caste feeling" existing on the part of the "free Negroes" towards their brethren in bondage. Mr. Levington was resolutely and firmly set against a tolerance of this "caste-spirit." He, a free man of color, from the North, and a priest, had come South to help his brethren, both bond and free, and it was entirely out of the question with him to compromise with this wicked spirit. But this spirit of exclusion of Negroes on the part of Negroes was strong and vigorous, and there can hardly be any doubt but that the pressure laid upon him, in this direction, together with his many other burdens, hastened his early death. To the Diocesan Convention of Maryland, of 1834, he made the following report, in which is a direct allusion to the above trouble. He said: "The rector of St. James' First African Protestant Episcopal Church in the City of Baltimore reports that the Church was happily reared at the expense of \$2,300. The rector has visited the Northern and Eastern States the third time, and solicited aid for the Church, to exonerate her of debt; and his last visit was made during the past summer, and on his return, January 1, 1834, he paid six hundred and ten dollars of the debt, and also got the Church insured until January 1, 1841. The debt now against the Church is \$673.37. The rector would say, that although the constitution of the Church gives to those of his brethren, who are in bondage, the right

of membership in the Church, much dissatisfaction has prevailed among some of his free brethren; yet, with the blessing of the great Head of the Church, it has been happily and finally settled. He thanks God that he has long since seen that a Gospel Christian bondsman will be a righteous servant, and, for this and other reasons, he does not forget to instruct them in the exercises of the sanctuary; for he remembers them that are in bonds, as bound with them."

"There is taught in this Church by the rector, a week-day and Sabbath school, which are both well attended. The number of marriages, baptisms, and burials, the rector has not a correct account. The responses are made audibly and with much apparent devotion."

This faithful and pioneer Missionary, two years later, in May, 1836, fell on sleep. But ere his departure he had begotten two Negro Missionaries, one of whom we shall speak of at present, the other, later on. We called attention to the fact that the "Mother Church of St. Thomas," Philadelphia, had given her first son to this work of "opening up" the work in the South. When William Levington knelt upon the same spot to be ordained where Absalom Jones had knelt thirty years before. Jones had been dead for about six years, and the "Mother Church" was still without a rector; and the only colored man in holy orders, at that time, was the Rev. Peter Williams, rector of St. Philip's, New York. Unknown to Mr. Levington at the time of his ordination, yet it was a fact as subsequently revealed, he was going on a mission not simply to open up the work on slave territory, but also to discover the successor to Absalom Jones, as the second rector of the Church in which he was now being ordained. During



The late Rev. William Douglass.

the early years of Mr. Levington's ministry in Baltimore, there was a colored man who kept a blacksmith shop on Light street by the name of Douglass. This Mr. Douglass had a son by the name of William Douglass, who was an itinerant Methodist preacher. Through the influence of Mr. Levington and St. James' African Church, this young Mr. Douglass found his way into the Church. His ordination, however, did not occur in St. James' Church. He was at work in Cecil county, Md., and it was at that place that this most important event occurred. We say important event, for, so far as we have been able to discover, the ordination of William Douglass was the very first ordination of a colored man in the Episcopal Church on Southern soil; and it is so much the more noteworthy because the ordination took place in a white congregation by Bishop Stone who, himself, was a native of Maryland. Bishop Stone makes the following entry in his journal with respect to this ordination. He says:

"On Sunday, 22 (June, 1834), I preached in St. Stephen's parish, Cecil county (Sassafra Neck), and admitted to the order of Deacons William Douglass (a colored man), and in the afternoon of the same day I confirmed three persons. * * * Many persons who were present never before witnessed an ordination, and I am sure that the impression made upon their minds was favorable to the Church and her institutions. In the afternoon, by previous arrangement, the Church was given up to the Colored people, and the Rev. Mr. Douglass preached to them an interesting sermon."

Shortly after his ordination Mr. Douglass removed to the City of Philadelphia, where he took charge of St. Thomas' Church, his first and only charge, covering a ministry of

nearly thirty years. Mr. Douglass was elevated to the priesthood on the 14th of February, 1836, in St. Thomas' Church, Philadelphia. The record of this event by the Bishop officiating, the Rt. Rev. H. U. Onderdonk, is certainly interesting. Bishop Onderdonk says:

"On Sunday, February 14th, in St. Thomas' (African) Church, Philadelphia, I admitted the Rev. William Douglass, deacon, to the holy order of Priests. Mr. Douglass is a man of colour; and I take this opportunity of recording my very favorable estimate of his highly respectable intellect, and most amiable qualities, which entirely relieved my mind, in his case, from the anxieties I had long felt in reference to this department of Episcopal duty. He ministers to a congregation at unity in itself, much attached to him, and improving, under his pastoral care, in the principles and duties of our common Christianity."

When that great Bishop and ever-loving friend of the black race, Alonzo Potter, of Pennsylvania, had called to order the Diocesan Convention of 1862, Mr. Douglass had been translated to the rest of Paradise; and Bishop Potter, in referring to him, said: "It hath pleased the Lord to call away from the Church Militant the Rev. William Douglass, rector of St. Thomas' African Church, in this city, where he has ministered for the last twenty-seven years—a man of great modesty, of ripe scholarship, and of much more than ordinary talents and prudence. He is, as far as I am informed, the only clergyman of unmixed African descent who, in this country, has published works of considerable magnitude. In two volumes, one of sermons, and one a history of St. Thomas' Church, he has vindicated his right to appear among our respected divines. As a reader of the Liturgy he was unsurpassed."

It is hardly necessary to dwell upon the services of the late Rev. Mr. Douglass on behalf of St. Thomas' Church. The one single point we desire to emphasize is, that it "is more blessed to give than to receive." Observe the stream of blessedness issuing from the gift of Levington. As St. James' Church, Baltimore, will forever enjoy the distinction of being the "Mother Parish" of Afro-American Churchmen, in all the Southland, so will it ever be known that William Douglass of Maryland was the first Negro to enter the ministry on Southern soil.

CHAPTER II.

A Southern White Priest the Savior of the Cross Uplifted.

The year 1836 witnessed the translation to Paradise of William Levington, founder and first rector of St. James', Baltimore. This poor Negro priest who had given his life as a willing sacrifice for his race, and although he had enriched others, when he died was so utterly poor that he had not sufficient means to lay away decently his mortal remains. But Dr. Henshaw, rector of St. Peter's, always the warm and loving friend of this work and this people, not only procured a decent burial of his remains, but himself officiated and committed to Mother Earth all that was mortal of that noble pioneer Missionary of the black race. The death of Mr. Levington, and the great "flood" of the same year, almost wiped out of existence St. James' Church.

Just about this time, over on the old Seminary Hill, near Alexandria, Va., there was being manifested intense missionary fervor and

enthusiasm with respect to the foreign missions of the Church. Numbers of the students had given themselves for work in China, Japan, Africa and elsewhere. And still the fever had not abated. Among the number of students there was one young, handsome and earnest fellow of the very best family and rearing. He wanted to go to Africa, but Dr. Sparrow pointed out to him how well he could serve the African race right at his door, by saving from destruction the poor little African congregation of St. James, in Baltimore. And so Joshua Peterkin determined, by the help of God, that he would be the "savior" of St. James' Church. The author received this story from the sainted lips of the venerable Dr. Peterkin years before he had learned of the existence of St. James' Church, having not the remotest idea, at that time, that he would become a successor of that godly and most loveable man. And thus it happened that Dr. Joshua Peterkin, who should in after years have very much to do with the Colored work in Virginia, and especially with the founding of an institution for the preparation of Colored men for the ministry, began his work in the ministry by pastoring and saving the first organized effort among Negroes in the South. The ordination of Dr. Peterkin was hastened in order that he might take charge of this work at the earliest opportunity. How Dr. Peterkin felt for and sympathized with the members of his Negro congregation can readily be inferred from the following extract from his report to the diocesan convention of 1838. He says:

"The present pastor has had charge of this congregation for about ten months, during which time he has had much to encourage him, and has been strengthened in his con-

victions that the class of population of which it is composed has the highest claims upon his sympathy, and affords a field for exertion than which there can be none more important. He found the Church in a very feeble state—partly from the privation of regular services for some months after the death of the former pastor, the Rev. Mr. Levington, but more especially because “No man cared for the souls of its members.” Through much effort and the assistance of the rectors of St. Peter’s and Christ Church, of this city, he has succeeded in paying off more than \$200 of the debt under which the congregation has long been languishing, and he trusts that by Divine blessing, should he be privileged to make another report, he will be enabled to state that the remainder of about \$350, has been entirely liquidated. The rector could say much in reference to this subject, but fears that he might not speak or write with sufficient composure—yet he may surely express his surprise and regret, that this congregation has been so long allowed to struggle, unaided, for existence, when if properly sustained by the Episcopalians of the diocese, its good influence might extend to one-fourth of the entire population of this great city. Present number of communicants, 27; marriages, 3; funerals, 2. The Sunday School is in an interesting condition, and affords encouragement.”

The next year Dr. Peterkin reported to the Convention: “The rector has the gratification to report that the debt incurred by the erection of St. James’ Church is now entirely liquidated. The congregation whose embarrassed affairs have, for a period of twelve years, threatened its dissolution is at length **free**, and we are privileged to call the temple in which we worship our own. Our devout

thanks are due Almighty God, and to our friends in this city and elsewhere, for the timely assistance afforded us, without which the congregation could scarcely now be in existence." During the next year Dr. Peterkin resigned the work to assume the charge of St. Andrew's Church, which was just being formed. The Rev. Thomas Quinan had charge of the Church for a short while, but in 1841 Mr. J. N. McJilton, a layreader and candidate for orders, took charge, and soon afterwards he was ordained. With Mr. McJilton we enter upon the longest rectorship of any during the history of the Church, save the present rectorship. Just here we might remark that the first recorded marriage on the old parish register is that of Cornelius Thompson and Catherine Braco, which was solemnized by Dr. Peterkin in 1838. Mrs. Thompson we have known quite intimately, and, in recent years, have laid her remains to rest. She was the first person whose funeral took place from the present St. James' Church. She was nearly ninety years of age when she died, and was a remarkably intelligent old woman. She knew Mr. Levington, as well as Dr. Peterkin, and was full of interesting reminiscences. The first babe baptized by us on coming to Baltimore was one of her great-grandsons.

CHAPTER III.

The Good Work of Another White Son of the South Among His Black Brethren.

The rectorship of the Rev. Mr. McJilton continued until 1857, and it was characterized with much vigorous and aggressive work. We have already referred to the first ordination in the State of Maryland, of a colored man; we are now about to refer to the first ordination to take place in St. James' Church. One of the communicants coming over from the time of Mr. Levington, some of the fruit of his labors, was Eli Worthington Stokes, who, for some time, had been in training for the ministry. Bishop Whittingham had then come to the diocese. During the vacancy in the Maryland Episcopate, before the election of Dr. Whittingham, Bishop George Washington Doane, of New Jersey, being provisional Bishop of Maryland, visited St. James' Church on two different occasions; on one occasion confirming a class.

Two notable occurrences took place in the little Church during the year 1843. One was a unique Confirmation service by Bishop Whittingham. Some half a dozen or more Negro slaves from one of the counties were brought by their "master," who himself was a priest of the Church, and by him presented to the Bishop for Confirmation; and upon their Confirmation they were set free, and, a few days later, they sailed for Maryland in Africa.

On October 1, 1843, Mr. Stokes was ordained. Says Bishop Whittingham: "On the 16th Sunday after Trinity, Oct. 1, at a special ordination held in St. James' First Af-

rican Church, in Baltimore, I admitted to the holy order of Deacons, Elie Worthington Stokes, a colored man presented by the Rev. J. N. McJilton. His case involving some peculiarities, I consulted on it both the Standing Committee and a council of Presbyters specially convened; and acted finally under the advice of both. Mr. Stokes renders occasional services to the colored congregation of St. James." During this same year Mr. Harrison Holmes Webb was confirmed and was licensed as a layreader assisting the Rev. Mr. McJilton.

But we must turn aside and follow the movements of the Rev. Mr. Stokes. Shortly after his ordination, in October, 1843, Mr. Stokes goes to New Haven, Conn., and with the colored communicants secured from the various white congregations the colored parish of St. Luke's Church was organized in June, 1844, and it was immediately received into union with the Diocesan Convention of Connecticut. During the next two years he was elevated to the Priesthood by the Bishop of Connecticut. In the meantime, Dr. Henshaw, formerly of Baltimore, and a warm friend of the Rev. Mr. Stokes, had been made Bishop of Rhode Island. A few years before, upon his ordination in Boston, Dr. Alexander Crummell had proceeded to Providence, R. I., where he initiated Christ Church, which had also been received as a parish in union with the convention of Rhode Island. Dr. Crummell had given up this work, and so Mr. Stokes was called to the rectorship of Christ Church, Providence. Hence he leaves New Haven and accepts the work in Providence. The various references of Bishop Henshaw to Christ Church, and the Rev. Mr. Stokes, are exceedingly pleasant and interesting. In

his first report to the Diocesan Convention of Rhode Island, in 1846, Mr. Stokes says:

"I commenced my labors in this parish the 29th of May last past, and have continued the regular services of the Church three times on every Lord's Day, and on every Friday evening. I am encouraged by the prompt attendance of the congregation, who are now very anxious to liquidate the debt on their Church edifice; and are willing to do all that is within their power to accomplish that laudable object; and from their prompt response to a call that I made on them, to contribute something towards the payment of the debt on the Church edifice, before the sitting of the Convention, which resulted in the sum of \$22.25, at only two collections, I feel so far encouraged as to recommend them to the sympathies of the diocese generally * * *"

Mr. Stokes reported thirty communicants, and he also adds, "The congregation in regular attendance is from eighty to one hundred and fifty, especially in the afternoon and evening. Being persuaded of the future prosperity of the parish I cheerfully commend it to the Godly consideration of the different parishes, praying Almighty God to aid us, in blessing the humble effort, by giving us favor in the sight of the rich." The work continued to progress under the heavy debt resting upon it. But the members being few and poor, and Mr. Stokes unable to sufficiently interest the white churchmen of Rhode Island in contributing the necessary money to free it from debt, he undertook a mission to England to raise the necessary money, with what success shall be told in the words of Bishop Henshaw. Bishop Henshaw, in his Episcopal address to the Convention of 1849, referred to the matter as follows:

“At the time of the meeting of the last convention the Rev. Eli W. Stokes, rector of Christ Church, in this city, was absent in Europe for the purpose of soliciting funds to liquidate the debt by which that parish has been embarrassed ever since their house of worship was erected. In consequence of a certificate, required by the laws of England, furnished by me, he was received with great kindness by the Archbishops, Bishops and Clergy of our Mother Church; and I am happy to inform you that his mission was crowned with entire success, and the liberal contributions which he received in that distant land have enabled the gentlemen holding the property in trust to make a satisfactory settlement with the mortgagees. The congregation is now free from debt, and our colored brethren have wisely made over their corporate property to the ‘Board of Commissioners for Church Buildings’ with a view of security against embarrassment and incumbrance for the time to come. The Christian generosity with which our English brethren answered the appeal made to them in behalf of that feeble parish has been duly acknowledged in a letter addressed by me to His Grace, the Archbishop of Canterbury, and, through him, to the Church over which he worthily presides.”

A Missionary to Africa.

But alas, for our poor people: too few and poor were they to provide a support for their faithful minister, who had done such great things for them; and unable to receive sufficient assistance from the white communicants of Rhode Island, the very next year finds Mr. Stokes accepting work in the African field. He was a faithful and hard-working Missionary in that distant field. He returned to America, at least once, and preached

in the old Church where he had been ordained to the diaconate by Bishop Whittingham. He went back to Africa, where he remained bravely at his post until the Good Lord called him home to rest. His passing into Paradise was communicated to the "Spirit of Missions," under date of February 27, 1867, from which we extract the following:

"His death will be greatly felt just now in our Mission. Mr. Stokes was a thorough-going, energetic, working old man. He went to Crozerville with his heart set to make and leave the work of his Divine Master's hand upon the place. He died in the faith of the Gospel he had preached. Though Mr. Stokes was not a strong and able-bodied man, he was full of faith and abounded in charity towards the poor. How often he has divided his last crust of bread, God only knows. It appears to us, that on these points, he never calculated his own interests. He was reduced more by the want of the real necessities of life at last, than by sickness, is the opinion of the doctors and all who saw and attended him. Nourishment could not rally his exhausted strength. The people of his own parish were very poor, and Eli W. Stokes was not the man to look upon this and not act. The people at Crozerville had already learned to love and respect him. His work told that he was on the ground. He had established day and Sabbath Schools, and preached and held services at Crozerville and Carysburg. He was found in a hut, lying on a mat, and an old blanket under his head. Mr. David, senior warden of St. John's, New York, heard of his illness and visited him; he was brought in almost a dying state to his house. Dr. McGill, of the firm of McGill Brothers, was

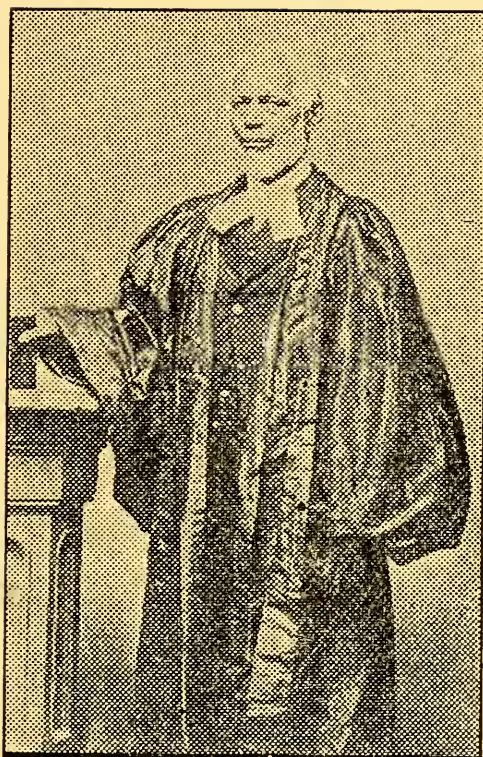
soon on the ground (eighteen miles from Monrovia) with such nourishments which would, it was hoped, bring him upon his feet again. The doctor repeated the visit, and Mr. David, wife and friends, did all that could be done, but he sank until the 26th of February and died. Nearly all his talk, as long as he could talk, and when he could not be understood, seemed to be of the Missionary work here, and the troubles that retarded it. He was buried at Woodlawn, by a brook, under a Palm tree."

Thus ended the mortal life of the first clerical Missionary sent out from the first Negro parish on Southern soil. If St. James' Church, Baltimore, during all its history, had only given birth to this one grand pioneer in the home and foreign fields, its existence would have been more than justified.

CHAPTER IV.

Witnessing for Christ and Uplifting the Race.

Mr. Harrison H. Webb, who had been licensed as a layreader the same year Mr. Stokes was ordained to the diaconate, in due season was made deacon, becoming the assistant of the Rev. Mr. McJilton, and the teacher of the day school carried on in connection with St. James' Church. In such capacity he remained until the year 1857, when, at Mr. McJilton's request, he was elected by the vestry his successor. During the assistantship of Mr. Webb a great deal of constructive work on behalf of the colored community was realized. A monument of such work is the present St. James' Protestant Episcopal Male Beneficial Society which was organized by Mr. Webb as a parish society.



The late Rev. Harrison H. Webb.

It was such a needed and helpful agency that its benefits were extended to all respectable colored men whether members of St. James' Church or not. Thus, today, while it is nominally a parish institution, it is practically an outside agency. From time to time this society has comprehended in its fold many of the worthiest and most influential colored men in the City of Baltimore.

About this same period an organ for the first time was introduced in connection with the worship of the Church, at St. James. This was a real "novelty," and invited strong denunciations from the colored churches of the city. Reproachful and sneering terms were applied to the Church because of this introduction into the public services of the Church, the "devil's music box." Thus, the Church was an early witness for musical accessories in divine service, as well as for order and decorum in public worship. The indirect influence of St. James has been very great in this city, as the marvellous changes in the conduct of services in colored churches witnesseth.

In the year 1852, under the rectorship of the Rev. Dr. McJilton, the second story was added to the "old church" at North and Saratoga streets, but it was not until March, 1854, that it was formally re-opened and dedicated. During this same year Mr. Harrison H. Webb was ordained deacon by Bishop Whittingham. The visit of Bishop Whittingham for the dedication of the enlarged Church was a memorable one.

Bishop Whittingham was a sincere and ever-devoted friend of the Colored People, and a friend in particular of St. James' congregation. His visit of Sunday morning, March 19, 1854, made such a profound impression upon him that he was immediately

moved to put forth serious effort towards securing another church building for a colored congregation, to be reared in the neighborhood of Fell's Point. As a result of the effort, St. Matthew's Church, later, came into existence. Fresh from the services at St. James' Church he went immediately home and penned the following circular letter addressed to the various white parishes mentioned therein. This letter is certainly indicative of the strong feeling and warm attachment of the Bishop with respect to the work among the Colored People:

BISHOP WHITTINGHAM'S LETTER.

Rev. and Dear Brother and Dear Brethren:

An extraordinary coincidence of duty and opportunity occasions this appeal to you in a somewhat unusual mode.

In the course of official duty it was my privilege this morning to comply with the request of the rector and vestry of St. James' (First African) Church in this city, to dedicate with solemn service the new story which they erected some two years ago upon the substructure of their old and formerly consecrated church edifice, and for which they have at last completed payment.

I need not inform you how much credit the neat, commodious and greatly enlarged and improved place of worship which they now enjoy does to the zeal, diligence and untiring perseverance of our colored brethren, by which a work so great for them at last has been brought to an issue so successful.

You know, too, as well as I, with how many difficulties this congregation has had to struggle during the twenty-seven years that have now elapsed since the consecration of its little church.

During that time it has regularly furnished its full quota of additions to the Church in the Sacrament of Baptism, the Rite of Confirmation and the admission to the Holy Communion, and has contributed to the Holy Ministry two members, one of whom is now laboring in Africa; the other, while sustaining himself by teaching a school in the lower story of the present building, is officiating with acceptance and success in the diaconate, as assistant minister of the congregation.

The rector, as you also know, is one of the most laboriously faithful and efficient of our clergy, whose living, mainly earned in hard service in another office, can hardly be said to be eked out by the pittance (less than \$100 per annum) which he has received from one of our city congregations, in consideration of his services to their colored brethren.

These services, and the labors of his assistant, have been so far blessed that the congregation has now increased to the full extent of the capacity of the house of worship. This day I had ocular evidence of the insufficiency of accommodation for those who would gladly attend, if there was room; while I was gladdened (as I have always heretofore been at every previous visit, official or otherwise,) with the spectacle of as orderly, reverent, attentive and seemingly devout a congregation as ever I saw assembled on any occasion anywhere.

The Confirmation this morning administered is the second within the year. At the last, Bishop Whitehouse confirmed thirteen. This morning ten received the rite. No class, in any congregation, has ever given me more satisfaction in appearance and demeanor than that which this day presented itself for the solemnity.

These facts show that GOD has prospered the congregation, and that affords fair promise of increasing prosperity, if furnished with the means of growth. It cannot grow with its present limited accommodations. Another Church is needed, at once, for the reception of additions which might be almost daily made.

Now, just at this juncture, an extraordinary opportunity occurs for obtaining a good building, well situated with reference to the residence of a large portion of our colored population, at a very low price—much lower than equal accommodations must cost under other circumstances. That building is the edifice built for and now occupied by Trinity Church, on Fell's Point. It is about to be vacated by the congregation, on its removal to the new and larger place of worship almost finished. The congregation is unable to keep the old building together with the new, and must sell at once. Offers have already been made by other denominations of Christians, but the vestry would naturally prefer that their old church should be retained for the worship of our own Communion, if possible, and

in order to do that, offer it on the most accommodating terms in their power.

It has cost nearly or quite \$4,000 and will be sold, for church purposes, for \$2,500, payable in three semi-annual instalments.

The Church is on a lot held on a redeemable lease, at a ground rent of \$45 per annum.

For this rent and Church expenses, experience at St. James' proves that the collections at St. James' would amply suffice.

For the interest accruing on the deferred payments, I can depend upon the present congregation of St. James' Church.

For the Sunday services in the second church, I can make arrangements with the city clergy, that they shall be had gratuitously, by a routine arranged among us all, as I have known colored churches in other cities to be supplied for years together; and I pledge myself to do so. For the necessary week-day services the rector and assistant of St. James' are willing to be responsible.

It is only needful, then, that the several congregations in the city should be willing to stretch out a hand to help their poorer brethren in this emergency, which may be made to them such a joyful God-send by assuming the semi-annual payments required as purchase money.

Something like the following arrangement would accomplish this object every way so desirable, and surely, in view of the ability of those to whom it is proposed, so feasible:

If St. Paul's Church, Christ Church, St. Peter's Church will each give \$150; Mt. Calvary Church, \$100, and St. Andrew's and Ascension Church \$50 at each semi-annual payment, the work will be effected.

It cannot be possible, I think, that so small an effort for so good an end will be deemed to surpass the ability of the congregations in question; and I cannot bring myself to believe that they can think differently from me as to its expediency, or, might even say, obligation, under the circumstances of the case.

Imploring you, dear brethren, to give a favorable consideration to this appeal in behalf of a portion of our population who need much increased attention, I am faithfully and affectionately,

Your servant in Christ,

R. WHITTINGHAM.

Baltimore, Third Sunday in Lent,
March 19, 1854.

The Church above mentioned was ultimately purchased, and St. Matthew's congregation established. But after varying fortunes, the Mission was disbanded some time after the death of Bishop Whittingham, its communicants added to the list of St. James' Church, and the greater portion of the funds, proceeds from the sale of the property, utilized in the purchase of the Church on High street for St. James' congregation.

CHAPTER V.

Historic Struggles of Pastor and People.

In 1857, upon the retirement of the Rev. Mr. McJilton from the rectorship of the Church, the Rev. Harrison H. Webb, his assistant, was duly elected rector. This chronicled a very important epoch in the life of the parish. Mr. Levington, the founder and first rector, received no salary, but what support he could realize from teaching the day school. Mr. McJilton, who had served the Church for such a long period as its rector, was also the rector of a white parish, from which he received his support. Mr. Webb was a black man, and there were no outside sources to contribute to his support. St. James was confronted with a real live and practical problem—the supporting of its own rector from within. It was undertaken with some degree of resolution, but it proved not only woefully disappointing, but the inadequate support received was largely responsible for much of the unpleasantness which existed for years, and which, finally, issued in the alienation of nearly half of the membership in the attempt to establish a new work, in the newer section of the city, known as St. Philip's Mission;

and, finally, in the resignation of Mr. Webb as rector of the Church. Mr. Webb reported, in part, to the Diocesan Convention of 1867: "The small sum which is promised to the rector from St. James' Church is not promptly paid. If it were, it would amount only to \$150, and leave the minister compelled to apply to other sources to obtain his bread."

Mr. Webb resigned the rectorship in 1872. For a few months, by appointment of the Bishop, the Rev. John Rose took charge of the congregation. But at the beginning of the Advent season of 1873 the vestry of St. James addressed a communication to the Rev. Dr. Hodges, rector of St. Paul's Church, stating their inability to support a clergyman, and requesting the rector of St. Paul's to take charge of the spiritual affairs of the congregation. A most generous and kindly response was made by Dr. Hodges to this request, and the Rev. Isaac Lea Nicholson, a curate of St. Paul's, presented himself before the vestry of St. James', by direction of the rector of St. Paul's, to take charge of the Church. The vestry enthusiastically accepted and welcomed most heartily the Rev. Mr. Nicholson as their future pastor. With the advent of the Rev. Mr. Nicholson (afterwards Bishop of Milwaukee) a new chapter in the life of St. James' is begun. Hitherto, the services were of an extremely "low" church type. Mr. Nicholson at once set to work to conform them to that represented by the Mother Parish of St. Paul. A more reverent adornment of the altar, and the use of Eucharistic lights constituted the first step. This arrangement with St. Paul's Parish continued to the end of 1888. But we must digress at this point to notice a movement from the "old church," in recent years, which had considerably weakened it.

There was a young man of great earnest-

ness and zeal, who, as an infant, had been baptized and reared up in the old church, serving the Church in nearly every way possible for a layman—a member of the vestry, and its efficient clerk for a number of years—Cassius M. C. Mason.

About '68 or '69, Mr. Mason, with a considerable following of the younger people, had ventured to start a new work, in the newer section of the city, known as "St. Philip's Mission." This work grew rapidly. There were some forty communicants, and about 200 other persons connected with it. It grieved Bishop Whittingham greatly, for it was his most earnest desire to effect a reconciliation between St. James' Church and St. Philip's Mission, and reunite them. St. Philip's people were not disposed to reunite. And, yet, the Mission could hardly advance, under the circumstances, with the displeasure of the Bishop. A way out was soon discovered. On one Sunday—May 11, 1873—St. Philip's was dissolved, and on the following Sunday—May 18th—the people who composed it began their existence as a new work, "Mount Calvary Chapel of S. Mary the Virgin." The Rev. Joseph Richey was the rector of Mt. Calvary, and the Rev. Calbraith B. Perry, his assistant, became the immediate pastor of "St. Mary's."

In the journal of the convention, the next year (1874), Bishop Whittingham in his address to Assistant Bishop Pinckney has this to say of the good fortune of the new congregation:

"* * * Besides these, a substantial stone building has, in a noble, munificent spirit, been bought for the colored congregation, for some time known as St. Philip's Mission, and now under the fostering care of the clergy of

Mount Calvary Church, crowding it in frequent services."

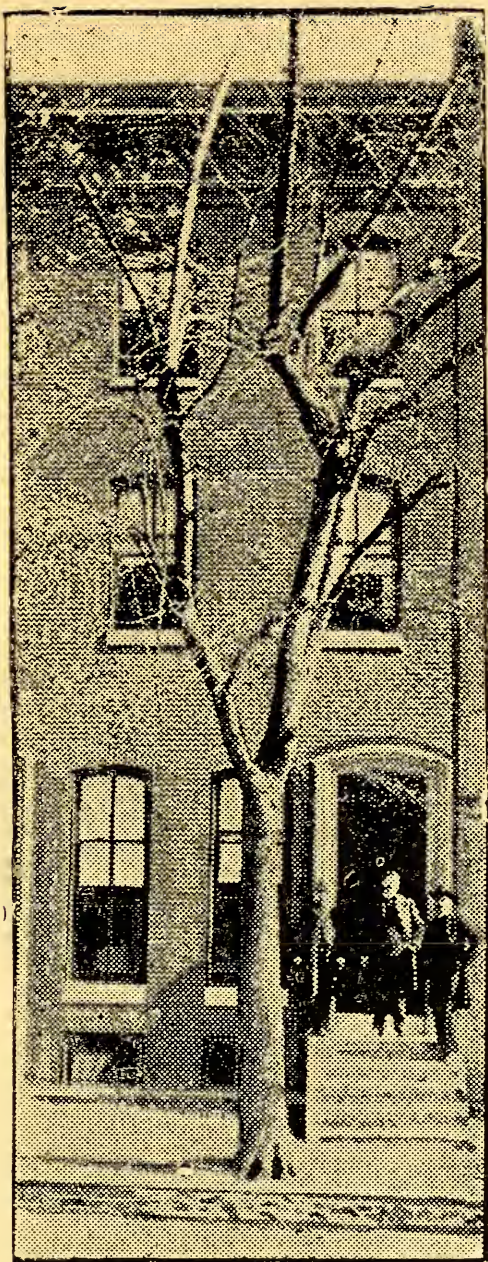
Some idea of the immediate growth of St. Mary's under the most excellent and zealous administration of their pastor, Rev. C. B. Perry, who positively refused to know anything of a "color line," may be gleaned from an extract of Mr. Perry's first Conventional report (1874). He said in part: "We have received during the year (besides the amount reported above) for the purchase of the Chapel, \$17,585.00. With the accommodations thus furnished, a congregation of less than one hundred persons has increased since September 21st, when the Chapel was opened, to between four and five hundred; and after the Bishop's intended visitation, the first Sunday after Trinity, there will be about one hundred and forty communicants."

That St. James' was not completely wiped out by this large secession of many of its most substantial and useful members, and the good fortune which came to the new venture, is almost a miracle of Divine Grace. Although located in a section unfavorable to its growth and expansion, and with many serious disadvantages, under the new arrangement with St. Paul's Parish it began to take on new life, and to make substantial progress. Standing for self-control from **within**, and maintaining its own independence as a parish, it had been sadly neglected by the white churchmen of the city. Following the Rev. Mr. Nicholson was a succession of priests furnished by St. Paul's, ending with the close of the year 1888, who were as follows: Rev. Messrs. C. P. Jones, M. W. Wayne, F. Hallam, G. B. Johnson and B. W. Timothy, the last named a colored clergyman. All of these were faithful and devoted priests. The Rev. George B. Johnson continued in charge for a

longer period than any of the rest (1880-1887). Nor has there ever been a more faithful and self-denying priest, who has served the Church, than the Rev. Mr. Johnson, at present Chaplain to the Bishop of Vermont. Especially, under his administration was there growth in the direction of **self-support**. The highest point reached, at least for one year, was the payment of \$35.00 a month to the rector of St. Paul's toward the stipend of the priest-in-charge. The last priest furnished by St. Paul's was the Rev. B. W. Timothy.

With the beginning of the year 1889 another new chapter in the affairs of the Church was begun.

The vestry transferred the spiritual charge of the Church from the care of the rector of St. Paul's to the Bishop of Maryland, and this change lasted only for about four years. During the year 1889 the old church building at North and Saratoga streets was thought to be unsafe and unsuitable for longer continuance, and St. James' congregation, for a while, united with the congregation at Howard Chapel, Park avenue, near Dolphin street. While here, at different times, the following clergymen were in charge: Archdeacon F. J. Clay Moran, Rev. William H. Wilson and the Rev. Mr. Tarrant. Here, the Church was rapidly declining and going to pieces. Finally, in the fall of 1890, the white Baptist Church, on High street, East Baltimore, was purchased for St. James' congregation, and after being remodeled, was occupied by the congregation in December of that year, the Rev. John C. Anderson, an Englishman, being in charge. It was hoped that with a large and beautiful church, in a new location, that the work would take on new life and steadily advance. But it proved just the other way. Mr. Anderson remained something over six



St. James' Rectory, Baltimore, Md.

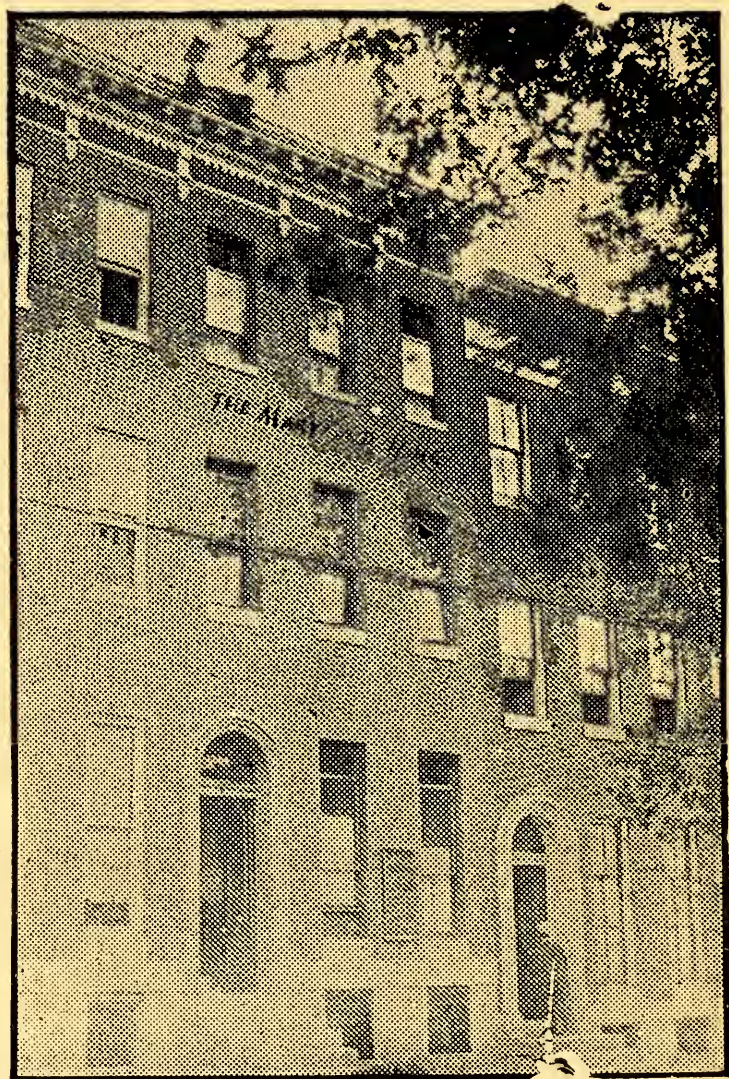
months, and, being thoroughly discouraged, did not wait until the Bishop's return from abroad before giving up the work.

The present rector was called by Bishop Paret to take charge of St. James' Church, in October, 1891, and he entered upon the work on the 17th of November of the same year. The congregation had reached the point that it was unable to contribute anything to the support of the rector, and, therefore, the Bishop had to assume the entire support of the priest-in-charge. In fact, the congregation was unable to meet its current expenses, and was then in arrears of \$200 on such expenses. By January, 1893, conditions had so far improved as to warrant the Bishop in convening the vestry of the Church at the Episcopal Residence, and turning over to them the charge of their own affairs which they had asked him to assume. Whereupon, the priest-in-charge, the present rector, was duly called by the vestry to the rectorship of the Church at a salary of two hundred dollars a year.

Although used by us, the High Street Church had not been accepted by the vestry, the title to it being held by the Benevolent Society of St. Paul's. During the present rectorship the money received from the sale of the old church on North and Saratoga streets was applied on the purchase of the High street property and the title passed to the rector and vestry of the Church.

Because of the neighborhood being almost wholly composed of Jews, it was soon discovered that the congregation must, at some time in the future, change to another location. Hence, although paid for, the High Street Church was never consecrated. For awhile, by energetic and constant labors, the congregation was greatly built up, large num-

bers of them coming from a distance. About the year 1899 we began to approach a crisis. Removal became an absolute and immediate necessity. In the fall of 1900 negotiations were begun looking towards a sale of the property. The Church was sold, and on the 30th of April, 1901, we vacated the High street property. From May 1st to October 10th of that year, we were without a habitat, and through the courtesy of The Maryland Home For Friendless Colored Children, then located at 404 Courtland street, an institution organized and founded by the present rector of this Church (although not controlled by the Church), services were held at that institution until we were privileged to enter our new Church. Although the High street property must have cost, originally, more than \$25,000, it was sold to us for \$10,000. After paying the incidental expenses connected with effecting its sale, we had only \$6,000 with which to obtain a site and erect a church building. Only such persons who have been concerned with a like enterprise in any large city, the size of Baltimore, can have any adequate conception of the great problem, and the many and weighty responsibilities, which rested upon the rector and vestry of St. James' Church. That we successfully managed our affairs, placed our loan, and have promptly and honorably met all demands upon us, is due to the complete and absolute harmony of the rector and vestry. The vestry selected the rector and Mr. Solomon DeCoursey, of its body, as the working executive committee to supervise and direct matters generally; and it is a genuine pleasure for the rector to bear witness to the fidelity, zeal, good judgment, approved business methods, and incorruptible honesty of Mr. DeCoursey, who nobly sustained the hardest and severest portion of the



The Maryland Home For Friendless Colored
Children.

work. Ghequier & May were the architects, and Mr. Thos. P. Johns was the builder. The ground, buildings and furniture represented an outlay of about \$12,000 or \$13,000—with only \$6,000 in cash to cover the same. At the time we attempted building, we had about 150 communicants, only half of that number being available as contributors. The whole affair was a supreme act of faith. We had thrust upon us this debt, with the interest to provide, as well as our current expenses to sustain. Added to this was a debt on the rectory also to maintain. Ours was not only to secure the necessary means, but at the same time secure such an increase in our membership as would materially help in carrying and sustaining our great load.

About eight years have passed by, and by the help of God we are able to report that the work has gone steadily forward. We have sustained our missionary and diocesan assessments, and we have met our current expenses. We have a beautiful Church, and a comfortable rectory, and we have reduced our total indebtedness to \$3,000.

In the meantime, the Church has gradually grown in self-support, providing \$800 a year of the rector's stipend. From an inability to pay the rector anything, to a support of \$800 a year, in addition to its many and various other obligations, is certainly indicative of life. We want to liquidate our mortgage indebtedness, and then we need an enlargement of the Church and the erection of a parish building.

Unlike the two older Negro parishes, in this country—St. Thomas', Philadelphia, and St. Philip's, New York, begun in communities most favorable to the advance of the Church among Colored People—St. James' has had to make its way through difficulties and disad-

vantages sufficient to break the very heart of hope.

St. Thomas' Church, Philadelphia, was originally located in a neighborhood where property became exceedingly valuable, and when that parish found it necessary to change its location it was able to dispose of its property and realize a good sum for the same—some sixty thousand dollars or more. This Church, from the start, was encouraged and helped by the most representative people of Philadelphia. Then, it was in an atmosphere of freedom.

St. Philip's Church, New York, was, likewise, extremely fortunate in its early beginnings. Allied with the wealthiest and strongest ecclesiastical corporation in America, and receiving from Trinity Church, help and assistance, it is today, possibly, the wealthiest individual Negro ecclesiastical corporation in the world, with an estate valued at about a half million dollars.

St. James', Baltimore, the youngest of the trio, called into being by a Negro born in New York, but sent into the ministry from Pennsylvania, was situated in the midst of both poverty and ignorance, among a people in the land of darkness and the shadow of death. Its only boast is that out of weakness came its strength. St. James', weak and insignificant in material things, has nevertheless been strong in spiritual things, and has given freely of her sons to "bear the Message Glorious." In addition to her Stokes and her Webb, others of her sons, by their good works, have adorned the holy ministry. James E. Thompson, priest and rector and founder of St. Thomas' Church, Chicago, was one of her children; and so was and is the Rev. C. M. C. Mason, founder and rector of All Saint's Church, St. Louis, Mo. Mr. Mason was, also,

with forty of the children of St. James' Church, the chief founder of St. Mary's Chapel, this city.

The first colored man to enter and graduate from the General Theological Seminary, in New York—Hutchens C. Bishop—when a babe was taken into the arms of the late Rev. Harrison H. Webb, in old St. James' Church, and baptized into the body of Christ. Bishop Nicholson, in his Milwaukee Cathedral, had the extreme pleasure of ordaining deacon, and then priest, a colored young man who, as a boy, had been confirmed in St. James' Church, Baltimore, where Bishop Nicholson first began his active ministry. That young man is the Rev. E. Robert Bennett, B. D., rector of St. Mark's Church, Wilmington, N. C. The Rev. James N. Deaver, who is doing such successful work at Atlantic City, N. J., was sent from St. James', Baltimore, by the Bishop of Maryland, to work as a catechist in the back woods of Anne Arundel county, and while there he became a candidate for Orders, and being transferred as such to Southern Florida, was there admitted to the ministry.

The life of the colored community has been greatly helped by the powerful influence of the strong characters, laymen, from time to time, communicants of St. James' Church. Such men as the late Richard Mason, Dr. A. T. Augusta, Wesley Howard, William H. Bishop, Charles H. Giles, among those departed; and William H. Waters, still surviving, who first served as a vestryman of the Church more than sixty-three years ago.

There are two memorials in the Church of special interest. The first is a "window" erected by the Sunday School in memory of Miss Julia Mantley, a communicant of the Church, who departed this life in 1890, and who left about \$1,200 to the Convention of Maryland to be



Maryland Home Boys Returning from St. James'
Church.

held in trust, the interest from the same to be paid each year to the rector of St. James' Church, as her contribution towards his salary. The annual income from this fund amounts to a little more than fifty dollars each year. Miss Mantley was a poor woman, who earned her living as a cook.

Ascension, 1909, there was placed in the Church the beautiful east window, directly over the altar, the central figure being a representation of St. James the Great, with beautiful panel work on each side, the whole surmounted with a striking head of Our Lord. This window is the joint offering of the late Mr. William Washington, and his sister, Mrs. John Henry Smith. The late John Henry Smith was for a number of years a vestryman of the Church, and, for a while, its faithful treasurer. It is a joint memorial to Mr. Washington and Mr. Smith.

The rectory was procured, mainly, through the kindness of Bishop Paret, about one thousand dollars coming through him towards the same from the church people of the diocese.

The Maryland Home for Friendless Colored Children was organized in 1899 by the Rev. George F. Bragg, rector of the Church. It is a self-perpetuating corporation composed of twelve colored men. The original twelve were selected by Mr. Bragg. While this institution is not, nominally, a Church Home, yet, practically, it is. The women in charge of the Home are all members of St. James' Church; the children all attend the Sunday School and the services of the Church, are baptized, and, in due season, are presented for Confirmation. The rector of St. James' Church is the President and Chaplain of the institution. It receives and trains in virtue and industry such neglected colored children between the ages of two and ten as are committed to its cus-

tody by the Juvenile Court or other competent authority. When the children reach twelve or thirteen years of age they are placed in proper families to remain until they become of age. The institution is supported by voluntary contributions, and by appropriations from the City of Baltimore and the State of Maryland.

There are two very important aspects which have characterized the life of the parish during the present rectorship. We have raised the necessary money to sustain our expenses without the aid of fairs and entertainments. We have sought to teach the people to give out of their means, as little as it might be, rather than to depend upon begging without, or the employment of questionable means, by all sorts of entertainments. We have been much gratified at the result. The other aspect is the spiritual life of the people. We have kept this before us constantly, in every phase of the work. The preaching in St. James' has had but one end in view—the deepening of the spiritual life of the people. It has been our constant and untiring aim to bring the people, day by day, in touch—vital touch—with a Jesus Christ of the present, who really saves and imparts happiness and joy. As one result of all this, we have a united and harmonious parish, free from factional disputes.

The rector of St. James' would do himself a very great injustice if he did not here record his profound appreciation of the kind, just, and ever faithful support which his honored and greatly beloved diocesan has ever exhibited towards St. James', and its rector.

With respect to our Father in Heaven, words fail us in expressing our gratitude to Him for the Loyalty and Love of their rector which have ever characterized the people of St. James'. It is a record of which any

priest may humbly feel proud, that amidst all the work and strivings of seventeen years of labor, we have been able to attend to all our parochial affairs without necessitating factions and parties. By the Grace of God, we have been as a loving family, and never at any time have we found it necessary to call in as arbitrator our Rt. Rev. Father in God, or any other person beyond our own family circle. God grant that this record may never be reversed.

An Important Summary.

In spite of earnest effort we have not been able to ascertain but little concerning the personal history of the Rev. Mr. Levington. From such data as we have, and natural inferences, we are of the opinion that he was baptized in Trinity parish, New York. On the testimony of Mr. Webb, a contemporary of his times, also a former rector of St. James', we know that Mr. Levington was born in New York. He was born in the year 1793, the very year in which St. Thomas' Church, Philadelphia, was established. For 25 years St. Thomas' was the only Negro Church in the United States. St. Philip's Church, New York, was the next one in the order of time; the cornerstone of said church edifice was laid on the 6th of August, 1818, the 23rd anniversary of the ordination of Absalom Jones to the diaconate. Thus, Mr. Levington having been born in New York 25 years before the founding of St. Philip's Church, it is most highly probable that he was baptized in Trinity parish, since, previous to the birth of St. Philip's, nearly all the colored Churchmen of New York were connected with Trinity parish. If such a presumption be true, the Missionary results of the life of William

Levington are highly creditable to the parish of his Baptism, and it would be most fitting for that wealthy and venerable corporation, at this late day, to adequately equip its "Negro offspring" for the great work to be done of uplifting the people of the black race.

The Rev. Mr. Levington's ordination to the diaconate, took place in St. Thomas' Church, Philadelphia, on the 14th of March, 1824. Very soon thereafter, he visited Baltimore, remaining a few weeks, and then returning to Philadelphia. On the 26th of May of the same year he returned to Baltimore to take up the work. The first regular service was held, in the "upper room," on the 23rd of June, of the same year.

The lot on which the Church was erected, corner of Saratoga and North streets, was donated by James Bosley, Esq., on April 19th, 1825. The "cornerstone" was laid on the 10th of October, 1826. The Church was consecrated on March 31, 1827. The First Confirmation service held in the Church took place on December 12th, 1828. The Church was incorporated, under the laws of the State of Maryland in 1829. The death of the Rev. Mr. Levington occurred on the 23rd of May, 1836.

The cornerstone of the present edifice was laid on Sunday the 23rd of June, 1901, that being the 77th anniversary of the "first" service held by Mr. Levington. The choir of St. Mary's Chapel united with the choir of St. James' in furnishing the music for the occasion. The Bishop being out of the country, the Rev. Dr. J. S. B. Hodges, rector of St. Paul's parish laid the stone. The rector of the parish, the Rev. Mr. Bragg, was master of ceremonies, and the Rev. Thomas Atkinson, rector of St. Barnabas' Church, a grandson of the late Bishop Atkinson, of North Carolina, delivered the address. Besides those already mentioned, the following clergy vested, and in

the procession, were present: Rev. J. H. Eccleston, D. D., rector of Emmanuel Church; Rev. Arthur C. Powell, D. D., rector of Grace Church; Rev. E. B. Niver, rector of Christ Church; Rev. Geo. C. Stokes, rector of the Church of the Redeemer, and the Rev. J. G. Sadtler, rector of the Church of Our Savior.

The first service held in the new church was on the 10th of October, 1901, the anniversary of the laying of the first cornerstone, being a celebration of the Holy Communion, the rector being celebrant, and Mrs. Nellie G. Bragg, the wife of the rector, being the first lay person to communicate.

The first baptism, in the new church took place on Sunday, October 20th, the infant being, "Albert Anderson" Burgess. His mother having been married by the present rector, and his grandmother having been married by the late Rev. Harrison H. Webb.

The first person to receive holy Confirmation was "Arthur Milton" Bragg, a "birthday" present, son of the rector of the parish. The Confirmation occurred on the Feast of the Presentation of Christ in the Temple, February 2, 1902. Bishop Paret officiating; there were twenty confirmed at that time.

The location of the present edifice is at the corner of Park avenue and Preston street. The following are the Wardens and Vestrymen: Heber G. Outerbridge, Geo. A. L. Anderson, D. W. Queen, Solomon DeCoursey, Walter S. Emerson, Robert H. Pennington, Harry Butler, Daniel Peck and William Emerson Young.

APPENDIX.

Although not a part of the history of St. James' Church, Baltimore, yet, the author deems it both interesting and helpful to chronicle one or two matters, of historical importance,

connected with the general work of the church among the colored race.

In October, 1894, the centennial celebration of the "Mother Church," St. Thomas, Philadelphia, occurred, and it is a great pleasure to herewith present the admirable address delivered on that occasion, by the Bishop of Pennsylvania, the Rt. Rev. Dr. Whitaker.

On the 9th of December, 1894, the late Rev. Dr. Crummell, celebrated, in St. Luke's Church, Washington, D. C., of which he was the founder, the 50th anniversary of his ordination to the Christian Priesthood. Among the letters and testimonials read in connection with that occasion was a greeting from the Rt. Rev. Dr. Holly, the Bishop of Haiti, which we also present. Practically the whole of Dr. Crummell's clerical life in America was spent in the old Diocese of Maryland, and within the bounds of this same old Diocese was born and baptised, in the Roman Church, James Theodore Holly, the First Negro consecrated a Bishop in the Church of God on American soil.

In the year 1889, the Council of Virginia excluded the Negro from membership in that body; whereupon the Bishop of Haiti wrote a memorable epistle to his colored brethren who protested against the action of the Council. That communication we also give. Some years ago, while attending the Lambeth Conference of Bishops, Bishop Holly, on the Feast of St. James', in Westminster Abbey, lifted up his heart and voice to the Throne of Grace, on behalf of the Sons of Ham throughout the world. This prayer we also give.

Bishop Whitaker at the Centennial of St. Thomas' Church.

At the centennial services of St. Thomas' Church, Philadelphia, on Sunday, October 14th, the Rt. Rev. Ozi W. Whitaker, D. D.,

L.L.D., Bishop of Pennsylvania, delivered the address. He said:

“My dear brethren, and brethren of the vestry and congregation. There must be today an emotion in your hearts of thankfulness to Almighty God for His blessings. It is well that you have assembled to witness this commemoration. The history of this parish is connected with the history of the nation. The conditons under which we assemble are very different from those at the commencement of the parish. The United States were then but fifteen in number, and General Washington was serving his first term as President. The country now extends from the Atlantic to the Pacific. The population was then a little over 3,000,000; now it is 65,000,000. Of the colored race there were 750,000, only 60,000 were free; now it has increased ten fold, and there is not one who is not a free man. The Rev. William White was then Bishop. Yours was the fifth congregation to be organized in Philâdelphia, and there were not at that time more than nine or ten in the entire State. You were the first congregaton of colored people to be organized, and the minister of this parish was the first colored man to be ordained in the United States. The city of Phladelphia had then a population of less than 50,000, along the Delaware river, from Vine to South streets, and the streets around the old church at Fifth and Adelphi streets were not paved. We have now a population of 1,100,000. Well may we look back on what has been wrought. We may well find much to admire and emulate in the founders of this parish. They were men who believed in God—men who trusted not in their own righteousness, but only in the mercy of God; who trusted not in their own strength, but in that imparted by the Holy Ghost; men who revered God, and did not measure their piety by religious show. They lived as men

who were to give an account of the deeds done in the body. They were men of wonderful patience. They did not have a smooth, easy, gliding passage, but influence from without hindered their advance. How patiently they endured when they asked for equal rights and equal representation on the floor of the Diocesan Convention. Year after year it was denied them; not out of ill will or hatred, but through a mistaken sense of right and justice. The hearts of the people were finally opened, and to the everlasting glory of Bishop Alonzo Potter their recognition was accorded. It was only 31 years ago they were granted equal rights in the Convention. They were not discouraged, however, and had no thought of abandoning their organization. They believed in God, went steadily on their way, and, in His own good time, God brought it about.

"Absalom Jones, a man born a slave, won his way into the ministry of the Protestant Episcopal Church; for 22 years he served this parish, and went to his grave honored. You have shared in all this advancement that has been going on; great have been your privileges, and great is your responsibility. You occupy a prominent position, and the whole Church is looking to see that you fulfill the pledge you made.

The Jubilee of the Late Rev. Alexander Crummell, D. D., LL. D.

From an excellent account of the services given by the Washington Post, of December 10, 1894, we quote from the discourse delivered by Dr. Crummell on the day before:

"Notwithstanding the countless ills that befall us during our material life the conviction is almost universal that life is a great gift to man, and of exceeding value. It is true that we hear now and then the mooted question, "Is

life worth living?" but only one man in a million makes this doleful utterance. For men love life, because, with all its adversities, it guarantees a substance and affords a measure of reality. Hence, we find among men, anniversary commemorations, red letter days, annual festivals, of persons, families, nations. These testify to man's belief in the excellence of the life God has given us.

I have fallen in with the common sentiment, and this day stand here to celebrate this anniversary with conflicting feelings and memories surging upon me that suggest the title for my discourse, "The shades and the lights of a fifty years' ministry."

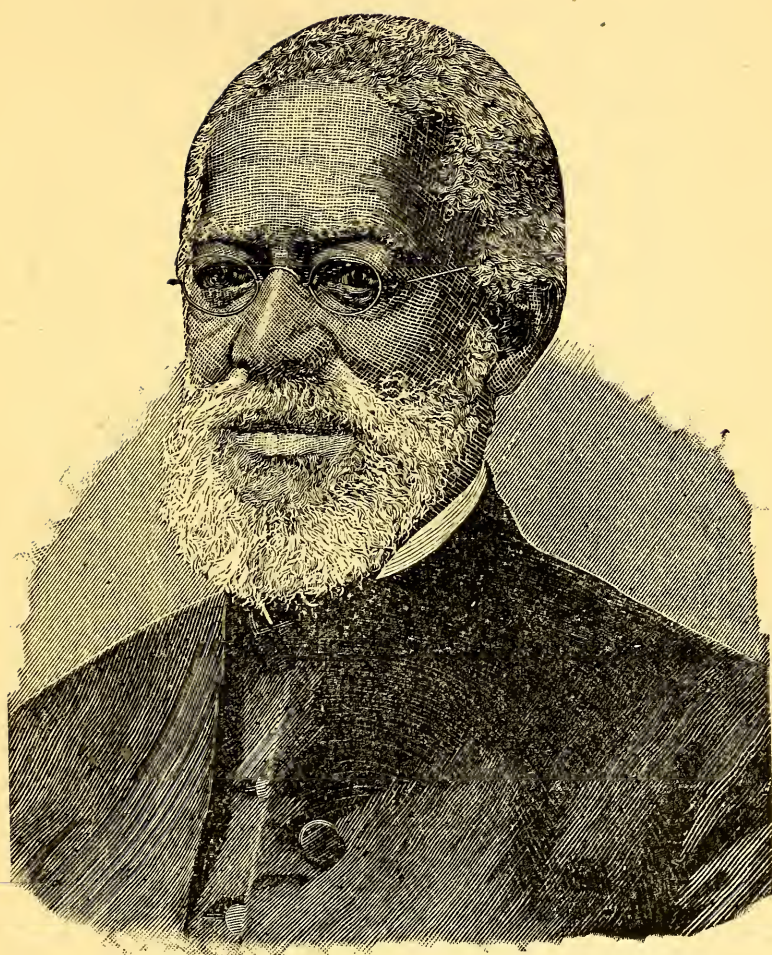
Dr. Crummell briefly recited the circumstances of his birth in New York, in 1819. His father, Boston Crummell, was the son of the King of Timanee and his mother a free woman. He first attended a Quaker school, he said, in Mulberry street, and in 1831 took up the study of Greek and Latin in the high school, under Rev. Peter Williams. Later, he went to a free institution in Canaan, N. H., but that was torn down by men with whom race prejudice was a dominant sentiment. "At this early period of my boyhood," said Dr. Crummell, "stimulated by the catechisings of Mr. Williams, then rector of St. Philip's, New York, and kindled by the sermon of Dr. (afterwards Rt. Reverend Bishop W. R.) Whittingham, I determined to prepare for holy orders. But I was to undergo an experience that well nigh drove me to desperation and brought starvation and physical ruin close upon me. Those were days of deep, dark tribulations for my race. The proslavery and caste spirit dominated the country, and it was as strong in the Church as in the State. Three other colored candidates had been admitted to seminaries, but with limita-

tions and indignities to which it was impossible for me to submit.

Denied Admission.

"I applied for admission first to the General Theological Seminary of New York. Bishop Whittingham was my staunch friend, but could do nothing with the trustees, who, with the exception of Right Rev. George Washington Doane, of New Jersey, were fiercely against my admission, and my petition was rejected. Bishop B. T. Onderdonk then sent for me and grossly insulted me. The immediate cause of this difficulty was the fact that South Carolina had but recently endowed the Seminary with a \$15,000 professor's chair, and Bishop Onderdonk was determined the people of that State should not be offended by the presence of a Negro in the institution.

Crummell was now regarded as a disturber of the peace. Hardly any among the clergy would do aught but shun him. He had a few friends, however, among them Hon. William Jay and John Jay, son and grandson, respectively, of Chief Justice John Jay, Charles King, editor of the New York American; Rufus King, and Rev. Manton Eastburn, rector of Ascension. At their instance he went to Boston, and finally secured admission as a student in the Yale Theological Seminary, and even there would not let his name be put upon the list of students. Later he made the friendship of Dr. Alexander H. Vinton, Rev. Thomas M. Clark (afterwards Bishop of Rhode Island), and others, who encouraged him in his efforts to preach in Providence, R. I., after his ordination as deacon in the Diocese of Massachusetts. But neither there nor in Philadelphia, where in 1844 he was ordained by Bishop Lee, could he gain support. His New York and Boston friends then urged, in view of his enfeebled condition resulting from his troubles, that he go to England.



The late Rev. Alexander Crummell, D. D., LL. D.

Welcomed to England.

"I now pass from the shades of my ministry to the lights. I turn to a brighter page in my history." He was received in England with a generosity that almost bewildered him, after his sufferings in his native land. He preached in London, Liverpool, Birmingham, Manchester, and other cities of Great Britain, was given a curacy and entered Queen's College, Cambridge, graduating in 1852. This was a period of grand opportunities, richest experiments, almost unlimited privileges and cherished remembrances. He was admitted into the best society of England, and made friends among the Thorntons, the Froudes, the Thackerays, with Macaulay; and others of literary note. His health was still poor, however, and he went to Africa, where for twenty years he ministered among the natives and the colonists from America; was pastor at the High School, and professor in Liberia college. In 1873 he returned to America, and established St. Luke's Church, Washington, D. C. "Notwithstanding my troubles," said Dr. Crummell. "I am thoroughly an optimist. The Lord has chastened me, and I am content."

BISHOP HOLLY TO DR. CRUMMELL.

Evangelical Truth. Apostolic Order. Catholic Charity.

Bishop Holly, the Senior Negro Bishop of the Anglican Communion now living, sends his hearty Christian greetings to the Rev. Dr. Crummell, the senior Negro presbyter of the same Communion, now living; on the occasion of the Jubilee of his ordination to the Priesthood of the Christian Church.

The Bishop begs to be permitted to add to his greetings, the following reflections suggested by that important event.

A century ago, at a time of general doubt and misgivings about the capacity of the Negro race; and when the men of that race were, as a matter of fact, still in the undeveloped state, where slavery and oppression had kept them, during a period of about a century, and three-fourths of another century, in the United States; there was even then found a Catholic-hearted Prelate, in the person of the first Bishop of Pennsylvania, who had the Christian courage to ordain the Rev. Absalom Jones, a man of the Negro race, to the Sacred Ministry of the Church of Christ.

When the jubilee of that first ordination of a Negro clergyman in the United States came around, the Christian spirit manifested by that Bishop fifty years before, had unfortunately grown narrower and meaner; instead of becoming larger and generous, towards the Negro race. Strange to say, this retrograde feeling had thus come about, in spite of the marked advancement in various respects, that had been made by that race during the preceding half century.



The Rt. Rev. James Theodore Holly, D. D., LL. D.,
Bishop of Haiti.

To rebuke this unchristian spirit in the high places of the Church, God, in His wonderful Providence, was pleased to raise up and bring into notice, at or about that year of the jubilee anniversary of the Rev. Absalom Jones' ordination, a young Negro Levite, a candidate for Holy Orders, to vindicate the manhood of the race, in the very teeth and face of such ecclesiastical time-serving; and to claim the full acknowledgment by the Church of Christ, in his person of the equal Gospel privileges of men of every race around her altars.

That heroic Christian Levite is the Presbyterian, who now at the end of another fifty years celebrates the jubilee of his ordination to the Gospel Priesthood. This venerable priest of the Church of God, is the Rev. Dr. Alexander Crummell.

The Afro-American clergy and laymen who met in October last in Philadelphia to celebrate the centennial of the organization of the parish of St. Thomas Church, in that city, perhaps did not fully realize at the time of their festal gathering, how much the increased brotherly consideration for them, now manifested in the whole American Church comes under God as a direct result of the manly stand assumed fifty years ago by the Rev. Dr. Crummell—a stand which produced its echo on the shores of the mother Church of England—and its re-echo from thence on the American shores again. God be praised that this His venerable servant, has been spared to see and enjoy this happy result of the faithful testimony he was privileged to render at the critical turning point of American Church history. And let God also be thanked that this priestly jubilee of His servant comes soon after the centennial of St. Thomas' Church, to give the needed emphasis to the same; and to call our particular attention to

what God has wrought through His now aged servant in the days of his youth.

The Bishop of Haiti, who heartily greets the Rev. Dr. Crummell on this jubilee occasion is also happy to seize this occasion to publicly acknowledge his debt of gratitude to the venerable Doctor for the uplifting inspiration, which under God, the Bishop has received from the Doctor's noble example, inspiration by which the Bishop has been enabled to work with courageous patience and perseverance during the last forty years nearly, in the ministry of the Church of Christ as Deacon, Priest and Bishop.

The Bishop of Haiti further prays that God will preserve for some time longer amongst us, in life, health, usefulness and happiness this venerable patriarch of the Afro-American Priesthood and that when his duties in the Church Militant shall have been accomplished God will be pleased to let the body of His aged servant fall asleep calmly and sweetly in Jesus, and to admit his purified soul to the life, peace and rest of the Church reposing; there to await his joyful resurrection and summons to glory, when the chief Bishop and Shepherd of our souls shall descend with a shout, and the sound of the last trumpet, and the voice of the archangel, from the Church triumphant above, to give unto him in company with all those, who like him live and long for the future appearing from Heaven of the Great God, our Lord and Savior Jesus Christ.

The Bishop of Haiti, in concluding his reflections, invokes the blessings of the Lord God Almighty, Father, Son and Holy Ghost, upon all those who shall be present in body or in spirit, at the commemorative festivities of the Sacerdotal Jubilee of the Rev. Dr. Crummell.

Given under the hand of the Bishop of Haiti, on the Feast of St. Andrew, Apostle and Martyr, in the year of Our Lord, one thousand

eight hundred and ninety-four; and of the Bishop's consecration, the 21st.

JAMES THEODORE HOLLY,
Bishop of the Haytian Orthodox
Apostolic Church.

Bishop Holly to the Virginia "Protestants."

Port au Prince, Haiti,
June 1, 1889.

Rev. and Dear Brother:

I see by a recent number of the "Southern Churchman" that the agitation over the colored question has reached a temporary solution in the dioceses of the Protestant Episcopal Church in Virginia and South Carolina. I have also taken note of the protest made by you in common with eight of your colored colleagues against the solution given to that agitated question by the Council of that Church in Virginia I recognize the fact that you thereby performed an act, as a matter of duty, of which you, under God, had the sole responsibility of being Judges, under the circumstances, and on that occasion, when you were called to act. No other man or set of men otherwise placed could or should dictate to you your course of action in the premises.

The Temperate Tone of the Protest.

I simply write to say first how much I am pleased with the temperate tone of your protest and the solemn appeal therein made from the decision of that council to the final judgment seat of the Great Head of the Church. In this appeal you acted according to **Divine inspiration**, and be assured that it has not been made in vain. In the second place I wish to refer to the **human fear** also expressed in that protest, to the effect that the amendment made to the Diocesan Constitution may "put an end to the growth of the work of the Church among

our people." I wish to exhort you to implore the succor of **Divine grace** to cast out that fear, and to inspire you all with renewed courage to labor to counteract the evil results you seem to dread. I send you this exhortation, because I sincerely believe that the African race must find in the Churches of the Anglican Communion the powerful lever, which under God, will elevate them to the full stature of their Christian manhood. That race is under a dark and heavy cloud of spiritual ignorance. It is only the entrance of God's word that giveth light. That saving word of inspiration (leaving aside the explanations of the human preacher) can be heard in its purity in those Churches in the Scriptural order of the liturgical services, in greater abundance, and by a clearer and more systematic presentation of the whole mystery of Godliness, than in any other or all other churches under the sun. Hence, in a somewhat lower sense than the occasion on which the Apostle Peter spoke, we may say before thinking of turning away from the Church of our love: "Whither can we go; for thou our spiritual Mother, hast the words of Eternal Life!" Therefore the impalatable decision arrived at should be accepted as a Providential fact, permitted by Almighty God for your trial in the furnace of affliction, to bring about your spiritual perfection.

A Temporary Compromise.

It is a temporary compromise, enacted by time serving men, acting no doubt conscientiously, according to the best light they have; and which in the ecclesiastical order is of the same nature as the Missouri compromise of 1818, the compromise of 1850, and the Dred Scott decision of 1857, were in the political and judicial order of things. And as these latter compromises, that might well be characterized in the terms of an ancient prophet (Isa. xxviii:

14-22) were scattered to the four winds of heaven by the political earthquake in the States, which followed four years after the Dred Scott decision, by the Higher Decision of Almighty God, to whom alone vengeance belongeth; so those ecclesiastical compromises made (as you say in your protest) "as God would not have settled them," will also be brought to nought by the supreme Decision emanating from the judgment seat of Christ, to which you have so wisely appealed. No; we must not abandon the Churches of the Anglican Communion. There is still virtue in them by the Sovereign election of the Almighty, and with no thanks to those temporarily invested with their administration. It is not moral character, nor knowledge, nor personal control, nor the dignity of those administrators that preserve this Divine grace in those Churches, any more than similar qualities in the Jew can add to the virtue of Divine Revelation, of which he is the organ and the guardian; but it is the Sovereign will and power of Almighty God that preserve this grace in the Church, in spite of the unworthy administrators; and maintain this virtue in the Holy Scriptures in spite of the despicable character of the Jew. The Jews were a horde of runaway slaves from Egypt; and the word of God's power seized hold on them and raised them to the dignity of a free and independent nation. In the time of Julius Caesar when the ancient Britons were naked and painted savages the word of Grace took hold of them, and raised them to the dignity of the first and most powerful empire of Modern times.

"Vox populi" is not necessarily "Vox Dei." The purity of Christ's Church does not depend alone upon human knowledge or human experience. A Council which is not presided by the Holy Ghost is not a proper legislative body

for the Church, no matter how great may be the human qualifications of its members. Whereas a council, thus presided and guided by the Holy Spirit no matter how humble the human qualifications of its members, will possess the first and most indispensable requisite of a true legislative body of the Church. To know to what assembly of men the Holy Ghost will be given as Leader and Guide, we have only to reflect on these words of inspiration: "God resisteth the proud but giveth grace unto the humble." "Though the Lord be high, yet hath he respect unto the lowly: but the proud be knoweth afar off." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: 'I dwell in the high and holy place, with him also that is of a contrite and humble spirit, and to revive the heart of the contrite ones.'" Ah! this boast of **Vox Populi**, and this demand for mere human qualifications show that the human rulers in the Church have descended to the Laodicean stage of the Christian apostacy. The name of this seventh Apocalyptic Church may be freely translated: "popular opinion," or the "whims of the multitude." When this stage is reached we know that the Great Head of the Church is ready to spue such an ecclesiastical organization out of his mouth. This is also the Babylonian state of the Church, as we may gather from what occurred at the building of the tower of Babel. It was the voice of the people, the whim of the multitude who said: "Go to let us build us a city and a tower." By this subtle thread of connection between the name of the seventh Apocalyptic Church and this popular occurrence on the plains of Shinar, we can see that the Harlot of Babylon and the Church of Laodicea are identical. Hence everything indicates that Christendom has fully entered upon this last stage of its downward career.

Race Knowledge and Experience.

Vox Populi assumes the place of **Vox Dei**.

Let me say here by way of parenthesis, that the hereditary idiosyncracies of race knowledge, race experience and race sentiment might be invoked with some show of reason when it is a question of appointing a judge on the bench of the supreme court of the United States; where the spirit of Anglo-Saxon jurisprudence which has been developing for more than a thousand years in the common law and statutory enactments, has to be interpreted and applied, even to the annulling of laws enacted by Congress and approved by the President of the Nation. Each people are more or less justified in its civil administration in thus jealousy guarding its peculiar ancestral traditions. But to carry such an exclusive policy into the legislation of the Church, the spirit of whose Canon laws is the amalgam of Greek and Latin, Asiatic and African conciliar legislation for the past eighteen hundred years, is a proposition that is pointless; for it has not the same show of reason even from a merely human point of view. The Historic glory of our Church, impersonated and summed up in the Episcopate is derived from the amalgated testimony of Christians of every race throughout all the Gospel centuries. But to return from this digression. I have exhorted you to hold fast to the Church as it is for there is still virtue in it. The voice has not yet been uttered from Heaven to call God's people out of Babylon. Let every man therefore stand to his post, just where the Providence of God has placed him, in obedience to the Command of our Great Head who told us to occupy until He comes. As an additional reason thus to stand by our guns, I wish to refer to the peculiar connection that the African race holds to this residue of virtue in the Anglican Churches.

The Divine parity of Bishops, which is a

distinctive point in their discipline, is derived from the declaration voiced by an African Father of the Church, Cyprian, Bishop of Carthage: "**Episcopatus unus est, cujus pars singulis in sordidum tenetur.**" It was by this principle announced by that African Father that the ancient British Bishops resisted the beginning of papal usurpations in their Island, in response to the pretensions of the same, made by **Augustine**, the first Archbishop of Canterbury. And when this usurpation had more or less prevailed, in spite of this original protest of the British Bishops, it was by the re-affirmation of this same principle in the Sixteenth century, by the English Church, that she freed herself from the detestable tyranny of the Bishop of Rome. So much then for this principle to prove what interest the African race has in the virtue still latent in the Anglican Churches. Let me now cite another fact which will go to prove how this same race may extract this virtue from this same spiritual Mother for their own godly nourishment. The first colored man ordained in the United States was the Reverend Absalom Jones, as minister of St. Thomas' Church, Philadelphia. He was made Deacon by Bishop White. I think there is no record of his ever having been ordained presbyter. It was in the days when ignorance, as black as night, enveloped our poor, oppressed and down-trodden race. This Deacon was not much above the mass of his brethren in intelligence. He had no definite idea of the range of his ministerial powers.

Circumstantial Episcopate.

Hence in his simplicity, with a heart full of brotherly love, at the call of the African Methodists he assumed to lay hands on and set apart the first Bishop of that Connection; forming thus what one of the present successors of that first Bishop has called a Providential or Circumstantial Episcopate, in dis-

tion from the Historic Episcopate derived from the first Apostles. From this beginning, in 1816, we have seen two large and flourishing bodies of African Methodists springing up in the Northern States which are now rapidly extending in the Southern States; and jointly numbering more than twenty of those Circumstantial or emergency Bishops, with Conferences and General Conferences, Book-Concerns, Missionary societies, weekly journals, and a quarterly Review; and by the Spirit of God vouchsafed to them, governing themselves and administering their affairs as creditably as the white Methodists under their Circumstantial Episcopate, derived from a presbyter of the Church of England. This they have done now for more than seventy years, without any active co-operation from their white co-religionists. Now, my point is this: if all this virtue has come from an ignorant, black deacon of our Church acting in such an irregular manner; how much more virtue may we not expect to derive from this spiritual Mother for the future elevation of our race by acting in a regular manner under the full plenitude of her Ministerial powers? We can only enjoy the plenitude of this benediction by firmly resolving to remain within her fold until the Great Master at His Advent calls us to come out from thence. And it is well for us to bear in mind that the day for the full and final deliverance of our race, from political and ecclesiastical thralldom will not dawn for us until that Great Event takes place. The Mosaic dispensation was Semitic. The Gospel dispensation is principally Japhetic. But the Millennial dispensation will be Hamitic. In the words of the Prayer Book-version of the Psalms: "When God shall scatter the nations that delight in war, then shall Princes come out of Egypt, and the Morians land (Ethiopia) shall soon stretch out her hands unto God."

This will be the moment for the political and ecclesiastical deliverance of the African race. It will take place when the King of kings and Lord of lords shall have scattered the nations which delight in war. These are emphatically the Japhetic nations, nominally Christians, but armed at this moment to the teeth to destroy one another in defiance of the Gospel which they profess to believe whose first sentence is "Glory to God in the highest and on Earth peace and good will towards men." Then that race whose son carried the Savior's cross, while the Semitic and Japhetic races united to crucify Him, will wear the Dispensational Crown; being also the race, which in the person of the Ethiopian eunuch, furnished the first convert of pure Gentile blood (though a Jewish proselyte) and who hastened to stretch out his hand to God, when Philip drew near to him; and even to ask himself for Christian Baptism! The Lord is at hand! He is now knocking at the door of the Laodicean Church. Let us stand in our places and heed the exhortation which He addresses to all therein. Thus we shall be prepared to fulfil our mission in His Kingdom soon to be established on this earth. He was buffeted and spit upon in the presence of the Chief Ecclesiastics at His First Advent. He supported all patiently. If we would be like Him and have part with Him in His Kingdom, we must show the like patience under injuries. I am speaking of our spiritual relations, I have no mission to give advice in political matters, further than due submission to the powers that be. The condition of servitude meted out to our race for four thousand years, since the days of Noah, has been our training for greatness in the Kingdom of God.

Greatness In the Kingdom of God.

It has indeed been our reproach during this domineering period of the Semitic and Japhetic Gentiles. But it will be no longer so in Christ's

Kingdom. For he that has fully imbibed the spirit of being the servant of all shall be the greatest of all therein. The Master has given us that assurance. And He illustrated what kind of service He meant at the Last Supper, by serving at Table Himself, and by washing His disciples feet after Supper. This is the kind of service in which we have been trained and so far as it has been followed in the right spirit, we cannot doubt what will be our great reward when the war-like Japhetic nations shall be dashed in pieces at His coming! Hence, I would exhort you against anything like a schismatic spirit.

The Semitic and Japhetic nations are essentially schismatical. They divide all their religions up into sects, and schools of thought and ecclesiastical parties.* Our contact with them has produced similar divisions amongst us. But it is not a religious peculiarity innate in the African mind. There is a unity in the dead level of African fetichism. The unity in the truth for which the Savior prayed so earnestly after Supper and before He went forth to His Agony in the Garden, will come forth from beneath this dead level of error as the glad response at last, to His earnest prayer, when the Spirit of God shall sweep over the valley of African dry bones around the Congo, on the Niger and on the banks of the St. Paul; when He shall come in His glory! I take the liberty of sending you this exhortation to steadfastness, as your simple fellow servant in the tribulations of the same race.

*We have now a sad example of this schismatic spirit in the Church of England by the persistent obstinacy of two parties who have set in motion the dusty and creaking machinery of an Ecclesiastical Judiciary which had lain unused, exposed to the mildew for two centuries, to the great scandal of Christianity thereby made a laughing stock for out-lying heathendom! The bone of this angry contention being a couple of lighted candles.

I have no title to address you any otherwise. And I beg you to communicate it in the same sense to your colleagues who signed that protest with you. I pray God to bless what I have said to confirm and fortify each one of you to do your duty in the place where He in His Providence, has been pleased to call you.

Meanwhile,

I am, Rev. and Dear Mr. Bragg,
Your Fellow Servant in Christ,
JAMES THEODORE HOLLY.

Bishop Holly was in error with respect to Absalom Jones not having been ordained to the Priesthood. Bishop White reported him as having been elevated to Priesthood in 1804.—The Author.

The Prayer of Bishop Holly in Westminster Abbey.

"O, Thou Savior Christ, Son of the Living God, who when Thou was spurned by the Jews of the race of Shem, and who, when delivered up without cause by the Romans of the race of Japheth, on the day of thy ignominious crucifixion, hadst Thy ponderous cross borne to Golgotha's summit on the stalwart shoulders of Simon the Cyrenian, of the race of Ham, I pray Thee, O precious Savior, remember that forlorn, despised, and rejected race, whose son thus bore Thy cross, when Thou shalt come in the power and majesty of thy eternal Kingdom to distribute Thy crowns of everlasting glory.

"And give to me then, not a place at Thy right hand or at Thy left, but only the place of a gatekeeper at the entrance of the Holy City, the new Jerusalem, that I may behold my redeemed brethren, the saved of the Lord, entering therein to be partakers with Abraham, Isaac, and Jacob of all the joys of Thy glorious and everlasting Kingdom!"





